Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

THE ELM—*An Allegory.*

[Concluded from the Register of July 18.]

Swiftly speed the flying years. When the breath of spring was playing amid the leaves and the blossoms, a humming-bird came poising himself on glittering wings, as he reconnoitred the peaceful and beautiful tree. There he fixed his habitation, and built his nutlike nest. Its tiny inhabitants were soon clothed in their beautiful dress, and fluttering on fairy pinions, were conducted triumphantly away by their exulting parents, to enjoy elsewhere their dreamy and independent existence. And as they wheeled sparkling away on untried wings, "how good is God," said the beautiful birds, "who hath made this fair creation for our use; who hath planted trees that we may build in their branches, and flowers that we may live in their odor, and sunshine that we may sport in its beams, and summer that we may live in its spicy breath." But a hawk spied from his height the gentle birds, and stooped, and ended in an instant their gratitude and their lives;—and *he* too thanked God for his wise and merciful creations for *his* use. Yet as the proud bird rose again, there came a messenger swifter than his own wing, and he too fell fluttering and lifeless to the earth.

Again the breath of summer came floating over the beds of the violets, wafting lazily along the spicy breath of the orange blossom, and the magnolia flower, to mingle their odors with those of a rose-tree that flourished under the protecting shadow of the elm. There it put forth its buds, which opened their fragrant bosoms to the lay of the nightingale, protected by the overshadowing branches from the scorching sun, and the too violent showers; and in the pride of its beauty, and the fulness of its happiness, boasted of the exclusive providence of God for the necessities of its nature, who had provided man to cultivate it, and trees to protect it, and showers and sunshine to cherish it, and birds to sing to it. But ere the voice of its pride was yet silent, the destroyer came, hanging in clusters upon its damask leaves, and revelling unrebuked in its beauties;—and when these fair things had resigned their frail existence, "how good is God," said the destroying insects, "who for us hath planted the rose, and given it its pleasant perfume. How good is God! and what important beings must we be to have so much, and so much beauty provided for us."

Time flies not in vain over any. The heart-wood of the venerable tree had felt its influence. Its vessels no longer carried it nutriment; it shrivelled, and rotted, and at last crumbled into dust, and the trunk was now only a vast and hollow cylinder. In this hollow a swarm of bees took up their residence, and made there their rich cells. "How good is God," said the industrious insects, as their summer task was ended, who hath created all for our sole use;—trees for our habitation and blossoms to yield us their honey. The rain descends, and summer opens, and man is sent us, only to nurture our necessary flowers, and destroy our enemies, the birds;—winter comes to give us rest from our toils, and time to enjoy the fruits we have so industriously collected.—Can man, with all his machinery, rival, or even in any degree imitate our skill? What important beings then must we be, on whom such knowledge and art is bestowed."

But another season came with its changes. A large unsightly grub worm was seen slowly dragging its slimy tail along the trunk and boughs of the elm. There it selected a spot in a fork of the tree, and fastening itself to it, resigned itself to the common law of its nature; and there this low reptile slept quietly in its leafy asylum, amid the high creations of God. Yet was its sleep not eternal. Again it came forth in its new state of being, the ancients' beautiful image of the soul, a bright and glorious thing, emerged from the sleep of death; and as it sailed proudly away on its beautiful wings, "How good is God," exclaimed the delighted insect, "who hath made for me, this beautiful world; who for me hath painted the hare-bell and the violet, and scented the lily and the rose;—who hath made my bed in the tulip's bell, and hath sent there the sweet breath of his zephyrs to rock me to my repose. How good, how merciful is God."

But the quiet repose of nature could not last forever. Clouds began to gather and darken above the stately tree. The windows of heaven were opened. The voice of the bellowing thunder roared through the skies. The lofty head of the elm was reared high above all the neighboring objects. The deep black cloud lay heavy above it. Suddenly a sheet of fire burst from its opening bosom, and descended full upon the majestic tree. In a moment, the air was darkened with sticks and splinters from its venerable branches, flying far and wide in every direction. Its verdant foliage shrivelled and withered in an instant, as beneath the touch of an enchanter. Yet the noble tree fell not.

Time that destoys all, also heals all; and the mighty tree again reared its head in the quiet sky; in all its natural verdure and majesty. The busy spider wove his web in its branches—the smaller animals burrowed beneath its root—the butterfly slept out his mysterious changes upon its boughs, and came thence floating on gorgeous wings. a higher and another creature—the industrious bees were again busy in its trunk, and the beautiful birds in its branches. But another charm was now added to its beauty—it had seen centuries and it was venerable—but it had been riven by the lightning, and it was sacred.* "Am I not strong," said the proud tree, when even the bolt of heaven hath but shivered my topmost boughs, while I was still able to protect the myriads who had sought the shelter of my power? Powerful indeed must that be which can lay me in the dust; me—whom years have sapped, and storms have rocked, and lightning hath shivered in vain." But even in that moment came the destroyer. Myriads on myriads of worms, almost too minute for the unassisted sight to discover, had taken possession of its gigantic trunk. Despising the tender bark, they sought their nourishment from the more solid wood.—Day by day, and hour by hour, the boasted strength of the stately tree withered away. The cloud flashed not—not even the rustling summer breeze lifted a leaf in its branches—the moon looked placidly on the long admired scenery—nature slept in her sweetest and softest repose—when the graceful elm fell—in the silence of evening it fell—and its beautiful ruins crushed and destroyed all that had derived shelter from its existence—and its destroyers in *their* turn thanked God, who for them had formed creations of glory and strength, and had bestowed on them the power, insignificant and mean as they were, to lay low the loftiest—and they too reasoned from God's goodness to their own importance, and upon *their* boast and *their* reasoning, was also written—vanity."

The old man paused.

"Father," said the boy, "methinks your instructions tend to weaken our sentiments of gratitude to the great Parent of all."

"Not so my son," returned the sage. "Is God's mercy to us less, because it is equally extended to myriads on myriads of beings, whom we proudly term insignificant? Does increased power call for diminished gratitude? Does that state, in which each finds all as perfectly adapted to suit his particular purposes, as if all were actually created for the sole benefit of his species, demand less gratitude than if all *were* created for the happiness of one? Shall we pettishly withhold our gratitude to the great Giver for his blessings to us, because he has thought proper to bless other beings than ourselves? Is our happiness diminished, because others are made happy? Or do we fear to be overlooked or forgotten amid the immensity of God's universal family, by Him who "hath numbered the sands on the sea shore?" Away then with the ludicrous vanity with which man is eternally boasting of his own vast importance in the infinite scale of God's works, nor longer utter that proud boast, alike unsupported by His works and word, and which may be echoed as proudly by every being in God's creation, down to the very earth-worm that fattens upon his corpse. "Are not two sparrows sold for a farthing, and yet I say unto you that not one of them is forgotton before God." Cease to reason from God's omniscience to human wisdom, or from God's benevolence to human pride, and to make His goodness the measure of our vanity. How many birds skim the air that human eye never saw? How many beasts inhabit the forest that human hand hath never taken? Myriads and myriads of insects swarm in the air, too minute for human optics to discern; and they too in their turn are, perhaps sustained by and sustain others, as much smaller than themselves, as they are than we.

Man is but a solitary link in the infinite chain of God's creation. And as we know how wonderfully that chain extends downward, in each descending step, body more and more predominating over mind, analogy renders it in the highest degree improbable that the chain is abruptly broken with man—that the ascending links are wanting—that the vast space between God and man is a vast blank—and as with man, mind has probably arrived at the higest degree of perfection and ascendancy possible, while connected with matter, its next step would naturally lead to a state purely spiritual, whose constant tendency is toward the Divine perfections. It is a beautiful theory, and surely beautifully consistent with the benevolence of God's character, to believe that the whole creation is thus tending upward toward Him; that from the lowest and the meanest insect upwards, each remove by death is but a step advanced in this grand scale of Omnipotence—that the loved and the lost from their unseen state, are yet permitted to watch around our earthly steps, and unseen and unheard, to sympathize in our earthly enjoyments and sufferings.—Yes! my son; sound reason and philosophy always must exalt and ennoble and enlarge to our views the vast plans and infinite wisdom and mercy of God's character; while the pitiful pride with which man boasts of being the exclusive object of the concern of Him,

> "Who sees with equal eye, as God of all,
> A hero perish, or a sparrow fall,"

* With the ancients, whatever object was struck by lightning, was from that moment sacred.

limits the power and benevolence of God, and feeds the arrogance and cruelty of man; nor can there be a stronger stimulus to our general benevolence and humanity, than the settled conviction that *all creation is for all created.*"

DRYAD.

METHODS OF PROPAGATING RELIGIOUS OPINIONS.

We are permitted to give in our columns a report, which was read a few evenings since to an association of gentle men, in one of the religious societies of this city, by Dr. J. B. Flint, whose interest in the suppression of intemperance, and valuable Address before the Massachusetts Society have made him favorably known to the public. The remarks which it contains are so judicious that we are glad to lay them before our readers. The length of the manuscript obliges us to divide it between successive papers

The present age being one of extraordinary religious excitement, is replete, as might be expected, with projects for the advancement of the various sects which are struggleing for predominance—and under such circumstances, it would be strange indeed if some plans were not devised and executed, which a thorough and unprejudiced examination must disapprove, and which a tender and well regulated conscience must deeply regret.

Unitarianism being a system of theology entirely different from all others in maintaining the most absolute freedom for individual opinion on religious subjects; and the most universal charity towards all honest dissenters, is less likely to be chargeable with abuses in this respect than its competitors. But however unexceptionable Unitarianism may be, Unitarians are but men of like passions and infirmities with their fellows, liable like them, in their zealous attachment to a favorite form of religious belief, to extravagant views of the the importance of its immediate participation by others, and, of course, liable to be drawn on to the use of unjustifiable means to effect it. The spirit of party, and the love of triumph which are almost unavoidably excited whenever men organize societies and associate themselves for any particular purpose, as the Unitarians have very properly done of late, are most subtle and succesful foes of honorable and christian management, and unless carefully repressed will pervert the best designs, and vitiate the purest and most disinterested intentions.

We should therefore at all times scrutinize faithfully the character of the efforts which we make to indoctrinate our fellow men, and at the present time especially when Unitarianism is just assuming the form and bearing of one of the principal conflicting sects of our country, it is incumbent on those who are to institute the first and probably lasting methods of its propagation, to adopt none that do not fully approve themselves to an enlightened piety and a serious and generous concern for the temporal rights as well as the eternal welfare of our fellow men.

Your committee propose briefly to consider some of the more prominent methods which are at present in operation for the propagation of religious opinions, commending such of them as seem praise-worthy and proper to be employed by Unitarians, and afterwards to suggest some others which are not in common use at present.

First,—The publication and distribution of tracts and popular essays on the doctrines and opinions we wish to promote, is undoubtedly one of the most effectual means we can employ, and should be the first step in a well ordered series of measures, the object of which is to produce any great change in public opinion on any subject. We are proverbially a reading community, and at the present time, no books are read with more avidity, than those which relate to the religious controversies of the day; and that they are not read without effect, let our orthodox brethren who have tried them most, bear testimony. No small portion of that influence in religious as well as secular matters, which formerly reached men from the pulpit, is now wielded by the press.

True it is that a large part of the christian world still look to the Pope for the only sacred and indisputable expositions of christian truth, and that not a few among the descendants of the pilgrims who counted even the tolerance of the English church an abomination, even now shamefully surrender the right of private judgment and the keeping of their consciences to an ambitious and dictatorial clergy, who prescribe rules of faith and practice, approve and denounce, and bind and loose with all but the presumption of the assumed successors of St. Peter;—but upon the whole, mankind are much more in the habit of deducing their religious opinions from personal observation and from such rules of investigation as they employ on other subjects, than formerly. And this change, while it must be in no small measure imputed to the partial prevalence of Unitarian doctrines, affords a most encouraging facility for the more thorough introduction of them. In availing ourselves of it let the tracts in which the principles and claims of our faith are presented to the public, contain simple, fair and forcible expositions of them, prepared with a view as much as possible to illustrate the excellent moral tendency of the doctrines they contain; for this is in fact, and will one day, we hope soon, be universally regarded as the only human test of the truth of all speculative opinions.

In discussing adverse doctrines let them exhibit all the freedom of research which is strictly consistent with truth and decorum, using all plainness of speech in exposing absurdities, in repelling uncharitable imputations, and in portraying the real origin, character and consequences of the errors which we wish to supplant.

It seems to us that Unitarians, in the spirit of a forbearance, which, properly applied is highly commendable, have hitherto on this point done injustice to their cause, by abstaining from such strong and bold representations as might and ought to have been used. Forbearance should indeed be used towards the persons and characters of those who hold opposite opinions to ourselves—they ought not to be charged with dishonest intentions, nor denounced as heretics because they hold them; but it should not be exercised towards those opinions in the abstract, especially when we are examining them for the purpose of demonstrating their erroneous character and pernicious tendency. If orthodox theology as it is now held by those who are competent representatives of the sect, seem to us to lead unavoidably, if freely followed out, to such and such consequences, whether speculative or practical,—in those tracts and treatises by which we profess to maintain more rational and consistent views, those consequences should appear stripped of the time-hallowed phraseology, and mysterious technicalities in which they have come down to us, and justly described in plain and intelligible terms, however ungracious the expressions may be which are necessary for the description.—We should follow the advice of the poet in a different case—'Nothing extenuate nor set down aught in malice.'

Such, we think should be the general character of the publications by which we may expect and endeavor to promote the extension of our religious opinions. It may not be amiss to say a word on the proper employment of them for that purpose. The orthodox sects in their zeal to do their best with this means of making converts, have overdone it, and in many respects greatly abused it. Their presses have teemed with pamphlets of this description having little merit either controversial or literary, which have been scattered through the community with little or no regard to time, place, persons or circumstances,—and the effect has been just such as wise men might have anticipated. Those which fell among the more ignorant and dependent portion of the population, which is the only proper sphere for them, wrought well for those who sent them forth, and returned an abundant harvest.

But a large number of sensible and well educated people, disgusted with the impertinent manner in which these tracts were thrust into their hands and their houses, conceived a settled dislike to this method of disseminating religious opinions, and abhorred the very sight and name of a tract. If we wish to qualify this odium in favor of our own doctrinal publications of the same species, and render them as they deserve to be, welcome messengers of truth and liberality, we must be careful in the first place, not to distribute them with too lavish a hand. The best things will lose their interest and fail of much of the respect which they deserve, by being made too cheap and common, and the aversion which follows satiety is with great difficulty overcome. They should be exposed in all proper places for sale, and depositories of them should be established where the public should be permitted and invited to ask and receive them without money and without price; but it will rarely be expedient to urge them on reluctant readers, and never admissible to force them upon such as will not only not read them, but cannot even tolerate them. For in the first place you have no more right to thrust an offensive pamphlet into the presence or precincts of your neighbor, than you have to discomfort him by any other nuisance, and if you should, the impertinence of the act will generally recoil on him that does it, and inevitably defeat his purpose.

A very fair opportunity for a proper and useful distribution of tracts offers itself on board the steam boats which navigate the coast and interior of our country. Passengers are generally happy to beguile a portion of the voyage by reading; and nothing suits better on such occasions, than a small pithy pamphlet relating to any of the topics of general interest of the times, than which none are more so at present, than the subjects of controversial theology. One of your committee has enjoyed pretty ample opportunities for observation respecting this matter during the past year, and in no part of the country which he has visited could he find a Unitarian book in this situation. The masters and proprietors of boats would in most instances be glad to have on board so respectable publications as are the Unitarian tracts which we have seen, as the means of literary entertainment for the passengers. It would certainly be very grateful to the friends of liberal christianity to find them there, and would doubtless be an inoffensive manner of procuring the perusal of them, by many who might otherwise never have enjoyed that means of improvement.

We all take some little liberties when we leave the peculiar restraints of home, and many a one who had religiously abstained from the forbidden fruit while under the immediate inspection of his spiritual censor, or even while within the jurisdiction of the Presbytery, might venture, among the other engaging novelties of his journey, to open the hitherto sealed book of Unitarian heresy; and if the writer have done justice to his subject, he will not read long before he will be equally surprised to find how the thing has been misrepresented to him, and mortified to reflect that he has submitted so long to a clerical domination which has interdicted the means of ascertaining the fact before.

[To be continued.]

PRACTICAL.

[For the Christian Register.]

RELIGION CONNECTED WITH COMMON LIFE.

A mistake which has greatly impaired the influence of the gospel on the character and conduct of men is—considering religion as something entirely separate from common life, and in a degree inconsistent and irreconcilable with the daily cares and avocations of the world. The effect of thus considering religion is very disastrous. It leads many persons entirely to neglect it. The cares of common life are unavoidable. Men feel this. The calls of business, the concerns of their daily employments, the duties of their stations and offices in society, provision for their temporal welfare, and the advancement of their worldly interests imperatively demand their attention and exertions, and cannot be entirely dispensed with.—They will not therefore give their thoughts and time to the subjects of religion, if they believe religion to be entirely separate from and inconsistent with their necessary avocations and duties; if they imagine that by attending with seriousness to the one, they must relinquish all care for the other. They will indeed acknowledge that the concerns of religion are important; and when their fears are aroused or their consciences touched, or any serious impressions are made on their hearts, they determine, at some time to relinquish the employments of the world and to become religious; but the cares and duties of daily life press on them, and they postpone attention to the interests of their souls to some future season of expected leisure; when their avocations shall be fewer, and their minds less distracted and harrassed. And life thus wears away in cold neglect, unsanctified and unblest. It should be remembered that religion was designed to be intimately connected with the busy scenes of common life, and to influence our daily duty; and a very important part of of its requisitions is to be answered entirely by the manner—by the principles and dispositions, with which the concerns of this life are attended, the services of our ordinary callings are discharged and our daily intercourse with others regulated.

Upon another class of persons, this mistake has an effect equally unhappy. From considering it as having nothing to do with the conduct of common life, as a perfectly distinct business by itself, they think they can be religious without being scrupulously moral. When the peculiar feelings with which alone they suppose religion to be concerned have been for a time strongly exercised, when the stated measure of prayers has been paid, when attendance on outward services, or means of grace, on exhortations and preachings and ritual ceremonies, is all over—they imagine that the whole work of religion is done. They forget that all this is not religion but only its appointed means. They think the remainder of life, when these services have been rendered, is comparatively unimportant, and therefore care not vigilantly and devoutly to regulate it, and will enter the world, where the effects of a sincere religion ought ever to be displayed, to manifest a temper far distant from the mild, humble, benevolent, and holy spirit of the gospel—to put no bridle on the licentiousness of their tongues—to conduct their dealings with others by the measures of a hard and narrow selfishness, or to manifest in the bosom of their families a stern, irritable, overbearing temper.

When we see men thus disregarding some of the plainest, simplest duties of the christian life, we are not always to conclude that their pretensions to religion are heartless and hypocritical. In many cases we must believe that such persons are sincere, but that from not attending with care, impartiality, or faithfulness to the subject of the requirements of religion, they mistake its nature and do not sufficiently understand what its requirements really are.

It is extremely important, therefore, that we ever consider religion as designed to have an universal influence; that we be accustomed to regard every part of our character and conduct as susceptible of its direction and within its control; and that in the most ordinary concerns of daily life and common intercourse, its laws are to guide us and its dispositions are to be manifested.

N. C. S.

BIBLICAL.

[For the Christian Register.]

Matt. v. 48. "*Be ye, therefore, perfect, even as your Father which is in heaven, is perfect.*"

The incredibility of the idea that such frail children of infirmity as men, should be

required to be literally as perfect as the most perfect being in the universe, has induced many persons to give metaphorical explanations of this passage, more consonant to a rational view of it. They have generally, however, been founded on an admission of the idea conveyed by the English translation; and the more plain and consistent meaning, which would be derived from a correction of this translation, has been generally overlooked.

The Greek word τελειος, here rendered "perfect" is derived from τελος signifying an end and thence from the verb τελεω, to complete or finish, and consequently imports *complete, thorough, entire*—not *perfect*, in the present sense of that word—that is, comprising all possible excellence; but merely a full accomplishment of all which the subject requires, without leaving any part unfinished. To understand the application of this criticism to the text in question, it is only necessary to observe the design of the precept of our Lord in the preceding verses. He had been commanding (v. 44.) an undistinguishing benevolence to enemies, as well as friends; and had cited (v. 45.) the example of God for it, who bestows his sunshine and rain, equally on the wicked and the good; and then, after shewing, (v. 46 and 47.) that we should be no better than publicans, if we do otherwise, he concludes with the injunction, Be ye therefore *thorough, entire*, (in your benevolence) as your heavenly Father is in his—obviously meaning, that no more exception is to be made, or distinction in our benevolent efforts, between friends and strangers, or even enemies, than is made by God, when he confers the gifts of nature on disobedient men.

The careful reader will find this meaning of the term "perfect" supported by most of the passages where the same original word is used. One only will be taken as an instance. James iii. 2: "If any man offend not in word, the same *is* a perfect (τελειος) man and able also to bridle the whole body." No one can mistake the meaning of this passage. It is not that the man is the compendium of all excellence, but that if he is able to govern his speech, he will be able also to control all his corporeal affections *without exception*. Perhaps, in all the places in the New Testament where this word "perfect" from the same original is used, the substitution of the words *complete, thorough*, or *entire*, would make the sense more clear and rational.

B.

CHRISTIAN REGISTER.

BOSTON, JULY 25, 1829.

STATE OF RELIGION.

The 'orthodox' journals have lately given some surprising statements respecting the condition of their churches. A consentaneous strain of complaint is heard from different parts of the country. The last year is represented as a year of spiritual coldness and declension. Revivals have been infrequent, and a lamentable contrast is acknowledged between this year and some preceding. If such representations were confined to a single district or to a few of the churches whose increase has been the occasion of much exultation, we should not think them deserving of notice, but the accordance of testimony through so wide a region is worthy of remark.

In the Boston Recorder of July 2, we find an account of the annual meeting of the General Association of Massachusetts, which had jnst been held at Andover. This body is composed of ministers and delegates from the several Calvinistic Congregational associations of the commonwealth. A part of each meeting is occupied in hearing 'a narrative of the state of religion,' prepared from reports furnished by the district associations, of which there are 20. From two of these no returns were received, but if they are allowed the average number of churches belonging to the others, the whole number of churches in Massachusetts connected with the General Association is 276, of which all but thirty are (or were on the 1st of last January) supplied with pastors. The number of communicants is not always given, but in 156 churches the amount is 20960.

From the minutes of the several associations we copy the following sentences, wishing it to be understood, that we take those passages which illustrate our remark concerning the general complaint of declension. It is said at the close, that "with scarcely any exception the churches are at peace. Public worship and ordinances are generally well attended; and meetings for conference and prayer are kept alive. Bible classes are common, and Sabbath schools almost or quite universal." These facts we should think among the best indications that religion prospered. But let us listen to the reports.

In *Berkshire* 'the churches have not been blest with the special effusions of the holy spirit, the year past.' In *Franklin* 'there have been no general revivals.' In *Hampshire Central*, excepting at South Hadley Canal, 'no special revival has been enjoyed the past year.' In *Hampden* Association 'no revivals were reported.' In *Brookfield* one society only is mentioned as having 'enjoyed a season of special revival,' though three we are told, 'in breaking the cords of error, have been wonderfully sustained.' In *Worcester Central* two churches have 'enjoyed a season of refreshing.' In *Harmony* three 'have enjoyed the effusions of the spirit.' In *Worcester North* 'nothing special reported.' In *Andover* 'a few churches have had more than usual religious attention, and two have been favored with revivals.' In *Haverhill* 'the churches have enjoyed no special effusions of the spirit.' In *Essex Middle* 'no special revival was mentioned, except in the society at West Amesbury.' In *Salem and Vicinity* 'no copious blessing during the present year was reported, from any of the churches.' In *Barnstable* three churches 'have had seasons of revival.' 'The religious society at Truro has been raised from the dead'—[a declaration which might perplex a Catholic who had been accustomed to hear of Protestant incredulity as to modern miracles.'] In *Taunton and Vicinity* three churches 'have been blest with some tokens of divine favor.' In *Middlesex Union* 'no new revivals were reported.' 'At Bolton a meeting-house *in a wide region of Unitarian darkness*, has just been dedicated, and it is expected a church will soon be gathered.' [The Committee appear to have been fond of rhetorical ornament.] In *Suffolk North, Suffolk South, Norfolk*, and *Old Colony*, the churches were reported to the conference at Dedham a few weeks since, concerning which extracts were given in the Register of June 27. The churches in the Suffolk conference were then reported 'to be comparatively in a low state of religious feeling,' and 'all the speakers on the occasion acknowledged and lamented the absence of special divine influences.'

Here are accounts from nineteen of the associations. (The 'Mountain' made no returns.) And we think they furnish sufficient evidence, at least of the dearth of revivals. But Massachusetts is not alone in her need. From other states the same sound of lamentation is heard.

'In *Vermont* the year has been distinguished by the want of powerful and extensive revivals of religion. * * In *New-Hampshire* there have been no extensive revivals. * * In both these states there is nothing specially threatening to the church at large, but the withdrawing of the Holy Spirit and the want of his quickening power.'

The General Association of Connecticut met the 16th of June, but we have not seen their annual report in any of the papers, in which we expected to find it. We cannot therefore speak of the state of religion there, though our impression is, that no unusual excitement has been felt during the last year.

The General Conference of Maine, have lately published their annual Report of the state of religion, than which we have seldom read a more mournful document. "The appalling fact," this is its language, "must be published, that far the greater part of this heritage of the Lord is like Gilboa, in which neither rain nor dew is now descending." In view of this state of things the "committee of overtures offered the following.

Resolved, that the alarming suspension of divine influences upon the churches and congregations in Maine, calls for deep humiliation, fasting, and prayer before God.'

In four of the states of New England then it appears that the last year has been distinguished by the lack of revivals. How has it been in the middle and southern states? The Narrative of the state of religion within the bounds of the Presbyterian church in the United States, made to the General Assembly in May last, furnishes a long list of places, upon which 'reviving showers of divine grace have descended.' 'In the city of New York,' it is declared, that 'the spirit of God has signally manifested his presence,' and 'in the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost.' We presume therefore that the revival epidemic, having begun sooner in New England, subsided here sooner than in the churches over which the General Assembly extends its paternal oversight. But still farther south there is no concealment of dissatisfaction. The Charleston (S. C.) Observer of July 11, holds the following language, for which we ask a careful perusal.

'Very little cheering intelligence has been received from any of our churches, since the commencement of the present year; nor do the papers with which we exchange, afford us reason to believe that revivals of religion are as frequent and as extensive as they formerly were. In relation to the south we are fully persuaded, that with very few exceptions, the state of the churches, including other denominations as well as our own, is less favorable than it was a year and a half or two years ago. Complaints have reached us from a variety of quarters, where precious seasons of refreshing have recently been enjoyed, that the life-giving power of the spirit has been succeeded by a wide spread and prevailing apathy—that professors of religion themselves, who appeared to be zealous in the cause of their redeemer, have apparently suffered their lamps to go out—that inquirers after the truth, who once manifested no little solicitude to ascertain in what manner they could be saved, have, many of them, ceased to consider it an object worthy of their serious regard—and that the whole aspect of Zion affords the lamentable, but too conclusive, evidence that her former beauty is fast fading away. If such be the facts, it is neither an unheard of, nor an unexpected result—For, with respect to all the revivals of which any account has been taken, they have been universally followed, in a greater or less degree, by a spiritual declension.'

We have presented facts enough to show that the complaint which we have noticed is a general one, at least among the orthodox party in New-England, and is echoed from the extreme South. Now if we believed it to be entirely just, we should probably regard the subject in a different light from that in which it appears to their minds. But we confess that we receive statements from this source with some measure of the scepticism, with which we listen to a person whose object we know to be our amusement. Without intending to exaggerate, he is very apt to do so, that he may effect his object. We have little doubt that many sincere christians give a strong colouring to facts, without any intention to deceive, but that they may produce the conviction in the minds of others which the truthh as produced in their own, but which they are afraid the simple truth will be unable to establish. Accounts of revivals are therefore written in a style of exaggeration, in the hope of conveying a just sense of their character; and why may not the decline of piety, and the coldness of religious professors be exhibited in language that exceeds severe truth, lest the evil should not be properly estimated, and suitable means be adopted for its remedy?

If we should admit the literal accuracy of these representations, what do they prove? That religion is on the decline? By no means. For other signs, to which we should impute quite as much value, indicate its increase. They prove, that the test and sign of orthodoxy, has shown itself but seldom within the last year; and hence we infer, that orthodoxy (we use the work in its popular, and not in its etymological and proper sense) has made less progress, according to the testimony of its friends, than in some former years. Less progress? It has made none. It has stood still, if it has not retrograded. For, revivals are evidences of its growth, and of its strength. When they cease, the system which they uphold, will fall. It cannot be kept up many years without them. The writers of the reports, and the speakers at the meetings, to which we have alluded, identify religion with the profession of their views, and we can have no more satisfactory proof that their views are not gaining new converts, than the complaints that religion is in a low state.

The remarks of the Charleston Observer are valuable. We have in them the testimony, voluntarily given, of a friend and advocate of revivals, who declares that 'it is neither an unheard of, nor an unexpected result—for, with respect to all the revivals of which any account has been taken, they have been universally followed, in a greater or less degree, by a spiritual declension.' This is just what Unitarians have often said, and said, as it were, in vain, because they were told that they spoke in wilful ignorance or disregard of facts. But here is the opinion of one, who writes as if he had knowledge of that 'whereof he affirms.' and who cannot be supposed to have any disposition to underrate the magnitude or permanence of the good which results from revivals. Yet he tells us that they are succeeded by spiritual declension, and he seems to regard this as one of the laws of their existence. He is not the only writer among the friends of the system who entertains this persuasion. Now when we consider the acknowledged evils that attend these excitements, and the 'spiritual declension,' that follows, are we not justified in questioning the utility of this boasted means of religion?

LOCAL RELIGIOUS ASSOCIATIONS.

On the first page of this paper we have commenced the publication of a Report, which was made to an association, composed exclusively of persons who belong to one of the societies at the west end of this city,—and we are induced to say a few words in favor of such associations.—We think they may be highly beneficial, both in the city and in the country. They possess these advantages—but let us first explain what we would recommend. The plan is simply this.—Let any number of the male members of a society unite for the purpose of holding monthly or quarterly meetings, at which discussion may be had on subjects of local or of general interest, of a religious, or moral, speculative or practical character. This is the simple *idea* of the scheme.—At such meetings the clergyman might always be expected, but his presence should not be necessary, nor would it always be best for him to preside. The inconvenience of passing a dull evening, because no one was prepared or disposed to speak, might be avoided by assigning at each meeting to a special committee, a subject on which they they should offer a written report at the next meeting, or by appointing a standing committee, whose duty it should be to present and sustain topics of discussion. As few rules should be imposed as would be consistent with order and with the object of the association, which should be the mutual improvement of the members. Particular arrangements should be determined by the circumstances of each place. Females need not be excluded, but rather every means should be adopted to make the meetings pleasant, interesting and profitable.

Now of the advantages of such associations, we say, that they would benefit the members by engaging their minds more frequently and under peculiar relations in important subjects, by increasing their knowledge of religion, and liberalizing and enlarging their views through reciprocal communication and excitement, by introducing them to a better acquaintance with the forms of religious inquiry and action that are abroad in the land, and by accustoming them to a more careful study and a more fluent expression of their ideas. Their effect would be salutary on the societies in which they are formed, by bringing the worshippers at the same church into cordial intercourse, by making them familiar with one another's minds as well as their persons, and by strengthening the sentiment of parochial relation, which we grieve to see fading from the New-England character. They would be useful to the minister, by enabling him to present to his people subjects which he could not so well discuss in the pulpit, and by furnishing him with a knowledge of their notions and feelings in return for the expression of his own. They would advance the cause of philanthropy, as the various schemes of christian benevolence would be examined, the principles and obligations of charity be better understood, and the means of assistance be developed. In short, such associations would improve both the mind and heart, would exert a happy influence on individuals and on society, and might be made the instruments of extensive beneficence.

Nor is it probable that they would be abused. For, as we have hinted, the minister should be only the first among brethren; nor even this, if it would prevent the avowal and free discussion of opinions, however they might vary from his.—Truth and love should be the objects alone pursued, and their interests be always regarded as paramount. Neither do we believe the objection, if it should be offered, a sound one, that the novelty or awkwardness of the situation would seal the lips of them who were 'unused to speak before others.' We have copied words that we have heard uttered in this connexion, and we are sick of their very sound. 'Unused to speak before others'—and yet, what is talking but speaking before others? People are not used to talking alone. But 'before strangers!' we are told. Ah, this is the stumbling-block, that too many permit to lie in the way of their improvement and pleasure and usefulness, and be left in their children's way, when a little effort would remove it. One benefit of these institutions would be the removal of this evil, and if they did no other good, they would be worth establishing. It is a grievous defect,—nay, is it not a crying sin—in our societies, that there is so little of acquaintance, of sympathy, of cooperation. Ought it to be so? Ought not men united by the sacred ties of faith, worship, and social obligation, to cultivate a fraternal interest? Ought they to be *strangers* to one another, afraid to speak in each other's presence? We need not answer these questions, they carry their replies with them. *Need* there be this distance, this fear, this embarrassment? Look into other churches. See their meetings, their associations, their countless methods for increasing brotherly love and social action. Whatever be their character, and with this we are not now concerned, they show us that this *strangeness*, of which we hear, is not insuperable.

But we need not go to other churches or other systems for proof. What says our own faith? Human nature was made for freedom and for sympathy. It loves to think, it loves to act, and it loves to give and receive aid in these offices of duty. Christianity abounds with incitements to the exercise of friendly relations among its disciples. It breathes the very spirit of love, and love is social. Facts too sustain our argument.—These associations have been instituted among us, and have succeeded. We could name several, each differing from the others in its modes of proceeding, but all pursuing the same end of personal and social improvement. Besides that for which the report, that has been the occasion of these remarks, was prepared, we have before us the constitution of one in this city, and of another in a village thirty miles from Boston, both of which are well adapted to secure the objects which they propose. We would give extracts, but our pen has run on, till we must stop where we are, and beg those of our friends who have had an opportunity of seeing the justice of our observations, or feel an interest in them, to communicate for our paper the results of their thought and experience.

CRITICAL NOTICES.

FOURTH ANNUAL REPORT TO THE AMERICAN UNITARIAN ASSOCIATION, *read and accepted May* 26, 1829, *with the Addresses at the Annual Meeting*

Those who were present at the last annual meeting of the Unitarian Association will not require to be reminded of the interesttng matter which is contained in this publication. To others we cordially recommend it in the full belief that they will find in it much to cheer, instruct, and animate. The report presents an encouraging account of the past proceedings and present situation and prospects of the society. The account which it gives of the progress of Unitarian christianity during the last year will afford pleasure to all its enlightened advocates. Whether this progress, to adopt the language of the report "be measured by the diffusion of our distinctive tenets, by the profession of adherence to our opinions, or by the spread of those just principles, and the increase of those generous sentiments, which we deem far more important than any sectarian peculiarities, and which we believe may be held in union with various forms of doctrine, whether one or the other or all of these circumstances be regarded, we have occasion for gratitude and rejoicing."

It will probably seem to persons who were present at the meeting, and shared in the glow and excitement of the occasion, and who felt themselves mastered by the thrilling eloquence and animating appeals to which they listened, that the addresses have suffered a little in the process of reporting. No one is censurable for having given these speeches in the third person singular, which is the usual mode of reporting, instead of the first. Yet we cannot but regret that on this occasion this frigid and spiritless manner of stating what was said, had not been dropped, and the speaker himself introduced speaking in his own person. The addresses, however, in their present form will be read with great satisfaction; and though they can convey no idea of the deep impression which they made on a crowded audience, yet bear most honorable testimony to the christian feelings and enlightened faith of the speakers. Though their own opinions are supported with warmth and confidence, yet they express an unfeigned charity and good will towards their opponents. Indeed nothing in this publication is more agreeable than the candor and kind feeling with which the principles and persons of opposing sectaries are generally treated. The one wish which seems to pervade almost every page, is for the progress of truth on whatever side it may be found. We must however be allowed to say that in one or two instances the conduct and designs of opponents are spoken of with a severity which had better been spared.

THE LIBERAL PREACHER, for July, as we intimated in our last paper, presents such an improvement in the appearance of the work, as almost to constitute the beginning of a new series; and we embrace the opportunity, to say a few words on the general character which such a work should sustain. It is designed for the instruction of a present and a future age. One of its purposes is to multiply the means of religious reading for that class of christians whose opinions it professes to uphold: but in the words of the editor, 'it looks further.' 'The design of the work is the diffusion of pure christianity, and liberal principles.' It is meant to remove unfriendly prejudices and to convince, those who believe that Unitarian preaching is neither practical, spiritual, nor christian, of their mistake, by that soundest of arguments, facts. It is intended also to furnish another generation with the means of judging what merit—what character—belonged to the discourses of our clergy in this period, which it needs not the gift of a seer to predict will be one of great interest to future times. A work designed to fulfil these ends should do justice to the cause with which it is connected, and to the men whose organ it becomes. It should exhibit talent of the various kinds which are developed in the discourses of our clergy; while it is faithful to their principles, it should be faithful to their abilities. The sermons should be among the best of their respective writers, for such posterity at least will suppose them to be, and will not believe, if told, that these are specimens of their ordinary preaching; for every body knows that a minister writes some half a dozen sermons every year that are above his ordinary standard of excellence, and from them he would naturally prefer to select those that he should give to the public. Other sects too, if this work is efficient in power or spirit, will appeal to it, however unjustly, for proof of the incapacity of our views to inspire an earnest and persuasive eloquence.

We are anxious therefore that this publication should be distinguished for its ability. We wish that the discourses should not only be free from unchristian doctrine, bad taste, and bitter temper (faults, which we have never observed in the 'Liberal Preacher,') but should possess a high rank *as sermons*. Such we know the supporters of this work can give. Some of those already published are worthy of a place in English theological literature. They have presented sound, full, and elegant discussions of sacred topics.—In some others in the same volumes we have been disappointed; not because they were not good, but because we knew the authors had better among their manuscripts. A preacher is not always, perhaps not generally, the best judge of the relative merit of his own compositions.—Neither is the sermon, which proved most interesting or effective on its delivery, best suited for the press. Still there are certain qualities which cannot escape notice, and which ought to be considered by the individuals who supply the matter for such a periodical. We properly estimate the disinterested desire of usefulness which induces a clergyman not only to subject himself to criticism, but to deprive himself of a portion of his professional 'substance;' we are also aware of the delicate situation of the editor, and of the unwillingness he must feel to reject a manuscript, because it does not reach his mark of superiority; and we should be grieved if anything we say should occasion discouragement. Our sole wish is to render the 'Preacher' still more valuable than it now is, by suggesting to its contributors the importance of sending their best discourses for its pages.

The first number of the third volume contains two sermons, neither of which seems to us to display fairly the powers of its author. Both give us many valuable remarks, and the latter particularly pleased us with its serious and practical tone. But they do not grapple with the important subjects, on which they treat, as if they meant to discover their strength. They leave the reader in regret that such hints should not have been made the frame work of a more solid edifice, instead of bearing the appearance of an erection for these warm days of summer, when long sermons and close writing are apt to be considered wearisome.

Six Sermons on War, by REV. THOMAS T. STONE. Boston: PIERCE & WILLIAMS, 1829. pp. 92. 12 mo.

The first of these sermons from Psalms cxliv. 1. is devoted to a consideration of the "arguments in favor of war," whether from scripture or other considerations. The space allotted to this branch of the subject is much too short, and consequently many of the defences of war are not noticed, and those which are, are rapidly, but very happily adduced and replied to: we were particularly pleased with the close of this discourse; in which the union of liberality with frankness in the treatment of opponents is recommended.

The second sermon from Exod. xx. 13, examines "the alleged right to engage in war," and after briefly showing that the scriptural prohibition applies to the subject; it goes into a full, ingenious and satisfactory argument, from the inexpediency of war, to disprove the right.

The third sermon from James iv. 1, treats of the "origin of war," and proves it to be, either evil passions, or innocent ones, carried to a criminal excess. An analysis is then made of the element of the martial passion, in which it is compared to gaming, and shewn to exist and operate among the people at large in every country, in which our own largely participates.

The fourth sermon from Isaiah ix. 5, represents the "calamities of war"—not merely in the descriptive, highly colored style so common on this branch of the subject, but in a calm rational calculating mode, by which its necessary evils are brought home rather to the understanding than the imagination with a conviction from which it cannot escape; and the allusion at the close, to the religious prospects of the slain in battle, is highly impressive.

The fifth sermon from Luke iii. 14, is on the "moral results of war," in which its operation in the depravation of individual and national character is clearly traced, and irresistibly demonstrated, and the false patriotism, which overlooks all the rest of mankind, in the fancied interest of a part, justly exposed.

The sixth sermon from Isaiah ii. 4, proceeds to point out the "remedies of war." They are of two kinds, direct and indirect—the former to be effected by individuals and peace societies, the latter by the influence of religion, morality, in-

dustry,a nd literature. The ground is taken, that every thing is to be expected from the spirit of peace in the minds of the people at large, rather than from their governments.

We have seldom seen a book, which we can recommend with more confidence than this; not only from a regard to the magnitude of the subject, and the soundness of the views maintained, but also for its literary execution. The intelligent reader will be gratified with the fulness, the precision, and perspicuity of the argumentation, the purity and elegance of the style, and the liberality and philanthropy of the spirit.

We know not what prompted the author to write on this subject; nor do we know, whether the sermons were delivered from the pulpit, or written expressly for publication; but we wish such sermons might be occasionally preached by ministers of the gospel. If, as many profess, they view war as a practice unsanctioned by christianity; we see no reason why they should not at proper times denounce it from the pulpit, as well as any other antichristian custom or principle.

ORIGINAL COMMUNICATION.

We have been requested by the author to insert the following communication, the substance of which was printed in the Christian Register of June 13. In exercising the privilege of revision as some alterations were made which the writer thinks did the article injustice, we comply with the request, to present it in its original form.

[For the Christian Register.]

JUVENILE BOOKS.

MR. EDITOR,—I have recently experienced much gratification in reading a little book, designed for juvenile readers, published by the Sunday School Society. Considering this association as an important instrument of producing moral influence on the rising generation, I think all, who wish it success, should be willing to contribute by the best means in their power to its extension and improvement in those qualifications, which will render that influence beneficial.

Some who are not capable of directly promoting its welfare, by furnishing materials for the instruction and entertainment of the young, may indirectly contribute to its usefulness, by occasionally commenting on the labors of those who devote their time and talents to so worthy an object. There is however one point on which few are sufficiently independent; it seems almost a maxim with reviewers, when noticing productions of female authors, in this department particularly, to use the language of unqualified praise, if they approve the general sentiments of the writer. It is indeed much more pleasant to praise generously, than to censure even sparingly; but perhaps more good may be done, both to writers and readers, by a judicious application of the latter, if it be not unjust or unkind. "They are our best friends who tell us of our faults." Such have been my views and feelings while reading the "Warning," and reflecting on its tendency in connection with other books published by the same society. I have seen no work of the kind, since the "Two Birth Days," which has appeared to me so interesting as this; which contains such pure, correct, religious sentiment, so happily inculcated, so simply delineated, so naturally, yet so affectingly exhibited. The character of "Lucy Fuller" is well drawn and perfectly natural; I however doubt the utility of placing such highly wrought scenes as are portrayed in her story, before the minds of children, upon the same principle that I should object to their witnessing the public execution of a criminal or any other circumstance of a similar nature. If they are too early familiar with strong emotions, and great depravity—common instances of either guilt or punishment lose the power they would otherwise have upon their minds. It is also to be regretted that Lucy's flippant speeches were introduced in detail, particularly those on the subject of bible lessons, as the remarks introduced on that occasion might cause associations prejudicial to a serious frame of mind in some persons when reading those portions of scripture, which they might ever after strive vainly to eradicate. It is unfortunate that any new expressions should be furnished to the list already so numerous, which pertness and self conceit are constantly suggesting to girls in the lower classes of the community. The story of "Mary Allen" is in every respect unexceptionable, and highly interesting; her character though less common, is quite as natural as Lucy's; it is a simple and beautiful example; while that of her unfortunate friend, is a sad, and awful "Warning." I sincerely hope that happy consequences may arise from the interest excited by this story; that some ladies will be induced by it, to speak "a word in season" to the poor and friendless; and that some children may be encouraged by Mary's example to use all the influence they possess over the hearts of their parents. R. T

RELIGIOUS INTELLIGENCE.

The Bible. A resolution was passed, as we have before mentioned, by the American Bible Society, at their late meeting, to supply every family in the United States with the Scriptures, in two years. [Some spirited efforts have already been made for this object in some parts of the State of New York, and in other places. It has been stated that the copies needed can be printed, and that the necessary funds can be obtained, but that a great obstacle will be found in the want of men for agents. The students of some of our Colleges and Theological Seminaries have offered their services in this capacity.

Religious Tract Society. Among the accounts recently received of the anniversaries of benevolent societies in England, our attention was attracted by the following facts relating to the "Religious Tract Society." This society commenced in 1799. The first tracts were published in 1806. Within two years of that time they had circulated 752,000 tracts. In the 10th year of the society's existence it had published 150 different works; in its 20th 381; in its 30th upwards of 1000. In its 10th year it had circulated 7,000,000 of tracts; in its 20th 40,000,000; in its 30th year the society had published, it is said, 130,000,000 tracts, and translations had been made into 48 different languages.

The whole number of tracts circulated during the year past was 10,113,463. The income of the society for the past year was upwards of 22,000*l*.

Ordinations. On Wednesday 15th inst. Mr. Everett Chaplain of the United States Navy, was ordained as priest, in St. John's church, Providence, by Rt. Revd. Bishop Griswold. Mr. Everett is about to join the U. S. frigate Constellation.

Rev. Thomas Rand, late Pastor of the 2d Baptist church in West Springfield, was ordained on the 10th ult. Pastor of the Baptist church in New Salem, Mass.

On the 1st inst. Mr. Noah Nichols was ordained Pastor of the Baptist church in Rumney, N. H.

Installations. On the 8th inst. the Rev. Horace B. Chapin, late Pastor of the South Society in Amherst, was installed at Westhampton, Colleague Pastor with the Rev. Enoch Hale. The Rev. Mr. Hale, the first settled minister of Westhampton, was ordained on the 29th of September, 1779, almost fifty years ago. The town was then new, there was no meeting-house, and the ordination took place in a barn. Of those who were then heads of families in the town, only six or seven are now living.

The Rev. William Shedd was installed as Pastor over the First Church, and minister over the First Parish in Abington, Wednesday, July 1. Sermon by Dr. Beecher, from Psalm cxlv. 18—"The Lord is nigh unto all them that call upon him, to all that call upon him is truth."

LITERARY INTELLIGENCE.

History of Massachusetts. The third volume of the History of Massachusetts by Alden Bradford, Esq. is just published. The period it embraces is thirty years, viz. from the organization of the Federal Government in 1790 to 1820. This is a period, the events of which are less generally known than those of any preceding portion of our history; and it is to be attributed to the simple circumstance that the facts have not been before collectively presented to the public.

We have not read the work, and must at present content ourselves with speaking of it in the words of another. We quote from the Centinel of the 18th instant, which speaks thus of the work.

"It is well written, and bears an air of historical truth and impartiality. Mr. Bradford, from his situation as Secretary of State—from his general habits of investigation—and from his connexions, has had great opportunity to make himself acquainted with his subject. We have no doubt that he entered upon his duty, and carried it through, in the proper spirit of a historian, and with a single view, to present an impartial history of the times. So far as we are able to judge, we see nothing inconsistent with such a desirable result. We have read the work with great pleasure, and have derived much useful instruction from it. It has burnished up our memory, on many events, with which we thought we were already familiar, and has brought to light many others, that we never dreamed of. Indeed, since reading it, we have wondered how we could have travelled along so well without it. It is a History which ought to be in the library of every gentleman for domestic reference."

Roman Catholic Paper. A new weekly religious paper, entitled "The Cathalic Press," and designed to support the doctrines of the Roman Catholic Church, has just been commenced in Hartford, Conn. The Religious Inquirer of that city, after stating the establishment of this publication, has the following candid remarks.

"The number of Roman Catholics in this city is small, (composed principally we believe of Irish emigrants,) and their means limited; but as they are a people which seldom embrace any other creed, and as man must have a religion of some kind, we see no reason why they should not have a paper devoted to their sentiments; especially holding it to be, as we do, the indefeasible right of every man to enjoy, and by argument to maintain his opinions in matters of religion. The doctrines and discipline of the Catholic Church, are undoubtedly repugnant to the institutions of republican government; but we have no apprehension of their acquiring an inordinate ascendency in this country, so long as reason and the press are free, and the advantages of education are so equally and universally enjoyed. There is no danger from the multiplicity of sects; on the contrary the great diversity of religious opinion in this country is the principal safeguard of our liberties. The minor sects are excellent *make-weights* against the aspiring efforts, and the otherwise overwhelming influence of the orthodox. It is for these reasons that we hope the Roman Catholics will be able to sustain their paper, and reap all that pleasure and instruction from its pages which they probably anticipate."

American Monthly Magazine. The fourth number of Mr. Willis's periodical has appeared. Its principal articles are, the conclusion of an able paper on the character of Goethe, which was commenced in the number of this magazine for June; a romantic tale entitled the Rival Pilots; a spirited review of Dwight's Travels in Germany; an essay on Shakspeare, and sundry loose thoughts on Biography. These with several poetical articles and notices of recent interesting publications, make up the sum total of the matter in the last number. *Adv.*

The Yankee and Boston Literary Gazette. This work is under the sole direction of John Neal. It has been published weekly in a quarto form, but is now to be issued monthly in a pamphlet of 56 octavo pages.

Sketches of American Character. Mrs. Hale, of the Ladies Magazine, is preparing for the press a work with the above title. It is to be published by Putnam & Hunt of this city.

Mr. S. G. Goodrich has recently published in this city, "Memoirs of Bolivar," by General Holstein, exchief of the Liberator's staff.

"El Ciundo del Mundo." Under this title, a pamphlet of 16 pages has just been published in this city, which purports to be the first of 20 numbers, "on the important Portuguese question, which interests every good citizen." Its object appears to be, to support the claims of Don Miguel, to the throne of Portugal; and as a secondary object, if indeed it be secondary, to prepare the public mind, both here and in the new Republics of the South, for the "Re-conquest of Spanish America."—*N. York Jour. of Com.*

Waterville College. The annual commencement at this college will take place on the 29th instant.

DOMESTIC SUMMARY.

Free Schools. The inhabitants of the western states, are taking great interest in the improved system of our monitorial and free school. We learn from the Louisville Advertiser that Mr. Mann Butler, a gentleman of science, has been deputed to visit the Eastern States to make himself familiar with the most approved systems. Mr. Butler has arrived in New-York and commenced his tour of observation among the schools.

PROVIDENT INSTITUTION FOR SAVINGS.

The value of this institution to the middling and lower classes of society is yearly becoming more manifest. The following report of the Treasurer must be read with satisfaction by all. We give the whole article as it stands in the Daily Advertiser, from the impression that its details will be not only interesting but useful, by the proofs they furnish of the advantages of the institution.

At the stated semi-annual meeting of the Trustees of the Provident Institution for Savings in the Town of Boston, on Tuesday, 14th July, 1829, the President, GARDINER GREENE, Esq. in the chair, Voted, that the Treasurer's Report, this day made, be printed.

Attest, JOHN A. LOWELL, Sec'y pro tem.

Of the general state of the Provident Institution for Savings in the town of Boston the Trustees will receive adequate information from the annexed account current, which the Treasurer has the honor to submit. More particular inquiries, at every meeting, furnish them sufficient encouragement for their superintendence of this efficient charity; and it is gratifying to find that such inquiries are likely always to be made, for no meeting of the Trustees, stated, adjourned, or special, has ever failed of a quorum up to this twenty fifth semi-annual meeting. Since last January meeting, the number of deposits is 2617, of which 918 are for new accounts, and 649 accounts are closed. The amount of receipts is $123,745: of payments of principal $114,747 14.

To the question sometimes put by strangers, whether persons, for whom the Institution was designed, are the only depositers here, the Treasurer answers with confidence, that hardly one case in a thousand is known, where other secure and useful application of the person's money could be made. If in the mind of any Trustee a doubt arise, as to intrusion of those who are well able to take care of and invest their own money, it would, he thinks, be easily satisfied by attending at the office counter on some few receiving days. Full conviction may, however, be derived from the fact, that, of our seven thousand depositers, the number, entitled to dividends of ten dollars, which is the largest we give half yearly, was, in July last, 332, in January 334, and tomorrow will be 362, while those, entitled to dividends of twenty cents or less, were, in July last, 633, in January 626, and tomorrow will be 686. We discourage the continuance of every one's money in our hands, after it has increased to $500, by not allowing compound interest on it, as by the allowance we encourage every less sum.

On closing their accounts, dissatisfaction is rarely expressed by depositers at the small share of interest they receive; and for one such instance we hear perhaps fifty observing with surprise the greatness of the amount. The chief advantage of our Institution was never, indeed, expected to arise from the direct profit of dividends, but from proving to the poor, that their many trifling sums would in a reasonable time make a large aggregate, while certainty was afforded of obtaining interest on the smallest principal. A trial of two or three years shows the benefit less clearly than one of six or eight. But a striking proof of rapidity of gain by interest compounded at our low rate, united with the extra dividends of all profits every five years, is given in many pages of our legers. Accounts in this Institution now standing open, from which no interest has been withdrawn for seven years, have in that period gained little short of 6 per cent. per annum, in nine years almost 6½, and in eleven it amounts to 7. Some of the earliest have therefore above 35 per cent. of interest on the first deposit; and if the extra dividend of 1832 be equal to its present promise, the accumulation of fifteen years, including three whole extra dividends, may be 120 per cent. The ratio of increase for five dollars will not, however, be found quite equal to that of fifty dollars, because compound interest is not by us computed on cents before they amount to a dollar. Perhaps the larger sum will, with two extra dividends, double in fourteen and a half years, the smaller in fifteen years.—The accumulating fund, by the last semi-annual report, was $16,132 85, and is now $21,224 01, the increase $5091 16, being more than a half per cent. on the whole principal, as is the aggregate for the whole period, semi-annually, since the extra dividend of 1827.

Much pleasure is felt from observing similar Institutions rise up in several parts of our Commonwealth and the neighbouring States, most of which, it is believed, have adopted the same principle with us, of paying specific interest less than the Institution may, indeed, gain from time to time, but of giving also, at the return of regular period of years, dividends of all the profits. One, however, in a town distinguished for the benevolence and judgment of its principal gentlemen, proceeds on the plan of dividing all its profits half yearly, and by their experience we shall derive benefit, if its result be more favorable than ours. At present, the extra dividend appears the grand balance wheel in the mechanism of our Institution; and to give greater efficiency to its momentum we reduced, seven years since, the rate of semi-annual dividend, on the urgent advice of Bishop Cheverus, with which the opinion of the most active Trustees concurred.

Many persons have standing due to them on their accounts more than five hundred dollars, not recollecting, perhaps, that no more interest is allowed for $600 than for $500, or not knowing how much their fund has increased. We have, probably, had the advantage in this way of fifteen or twenty thousand dollars on deposit for several years not entitled to any interest. All who hold books of an earlier No. than 20,000 may, therefore, do well to send for information of the state of their accounts. The Treasurer attends *every forenoon* at the office to answer such questions, and frequently receives or pays money on accounts to individuals, to save them the trouble of another call on Wednesday following.

It is proper here to acknowledge the assistance constantly received from the other members of the Board of Investment, and especially from the Secretary, in extending the advantages of the Institution.

Respectfully submitted by
JAS. SAVAGE, Treas'r Prov. Inst.

JAMES SAVAGE, Esq. *Treasurer of the Provident Institution for Savings in the Town of Boston, in account current with the said Institution.*

DR.

To amount received from 7032 depositers, with the amount of dividends due and credited their several accounts,	947,594 53
To amount of twenty fifth dividend, to be declared due on the 15th day of July, 1829,	17,008 53
To amount of Suspense Account,	316 25
To " " Profit and Loss Account,	7,892 04
To " " Accumulating Fund, besides last item,	13,331 97
	986,143 32

CR.

By amount of U. S. 3 per ct. Stock			23 901 85	17,508 34
" " " " 4½ "			9,600 00	9,528 00
" " " " 5 "			65,000 00	65,000 00
" " " " 6 "			5,000 00	5,001 90
				97,038 24
" " " Mass. 5 per cts. Treas'rs notes,				16,800 00
" " " City of Boston Stock & Notes,				90,185 00
" " " Bank Notes bearing interest,				136,720 00
By amount of Bank Stock:				
Massachusetts,	61	Shares,	16,058 46	
Union,	175	"	18,134 89	
Boston,	248	"	18,886 63	
New England,	175	"	18,731 37	
State,	307	"	18,653 99	
Suffolk,	248	"	24,800 00	
Manuf. & Mech's,	323	"	16,938 73	
Columbian,	128	"	13,118 49	
Eagle,	166	"	16,671 62	
City,	251	"	25,100 00	
Globe,	350	"	35,000 00	
Atlantic,	250	"	25,000 00	
				247,094 18
By amount of Washington Bank contract,				25,000 00
" " loaned County of Norfolk,				11,000 00
" " of Annuities in Trust,				31,000 00
" " " Notes received for monies loaned with stock pledged for security at 90 cents per dollar,				314,976 00
" " " Cash in Union Bank,				2,997 93
" " " Interest, due, but not yet received,				614 50
" " " " accrued, but not yet due,				12,717 47
				986,143 32

At a meeting of the Board of Investment on Tuesday the 14th day of July, A. D. 1829, the aforegoing account was exhibited and examined, and all the vouchers found accurate; whereupon, it was ordered, that the same be certified according to the tenth rule of this Board.

THOMAS L. WINTHROP,
President of the Board of Investment.

Attest, JAMES BOWDOIN, Secretary.

The Franklin Lagacies. It is well known that Dr. Franklin left by will a fund of one thousand pounds to each of the cities of Philadelphia and Boston, to be loaned out in small sums at moderate interest, to young married mechanics, to enable them to commence business. A statement of the present condition of these funds has been lately published by their respective trustees, from which it appears that the Boston fund is in a much more healthy condition than that of Philadelphia. The nominal amount of the Philadelphia Franklin Fund in now $20,600 99; but the trustees state in their report, that a very large proportion of it is in hands from which it can never be reclaimed, and may therefore be deemed virtually lost; and that on the whole, the object of the benevolent donor has been defeated. The Boston Fund on the other hand, is stated to be in a prosperous condition. Its present amount is $17,234 04—and it is represented to be nearly if not quite all in good hands.

U. S. Gaz.

Gradual Abolition of Slavery. A memorial will be presented to the convention praying that provisions be made in the constitution for the *gradual abolition of slavery* in Virginia. The movement orrginates in Augusta.

As far as we can learn, there is a common sentiment among our citizens of friendliness to the object; the only difference of opinion is as to the time of agitating the subject.

We shall watch with intense interest, the progress of this question. The issue is fearfully important. If Virginia should wisely determine to rid her posterity of this evil, the act would scarcely be more beneficial to her own future peace and prosperity, than to the interests of the Union. We would regard it as the first breaking of that dark cloud which now shadows the prospects of our country. Other States might be expected to follow her example; and perhaps before the rising generation has passed away, present apprehensions would give place to the most glorious anticipations. *Staunton Spectator.*

American Asylum. The thirteenth annual report of the Directors of the Asylum for the instruction and education of the deaf and dumb, at Hartford, has just been published. All the New England states, with the exception of Rhode Island, now support their indigent deaf and dumb at this institution, and it is probable that Rhode Island will come into the measure, and that the blessings of instruction will soon be extended to all the deaf and dumb of this section of the country. Since the institution was organized, 303 pupils have been admitted into it. Of these, 160 have left the school, and 143 now remain in it.

Mirror,

Hemp. About 1000 bushels of hemp seed have been sown this season on 400 acres of land in Northampton, Hadley, Hatfield, Sunderland, Deerfield, and Westfield. The number of acres of hemp in Northampton is about 200, of which 175 were sown by one company. Some seed was sown as late as July 11th. The growing hemp generally looks well—some of it just out of the ground, and some two or three feet high. A building is now erecting in this place for the hemp machine.

Some of the farmers in West Springfield and Longmeadow have cultivated hemp for some years past, and the number of hemp growers in those towns, it is believed, has not diminished the present season.

Northampton Gaz.

The Rhode Island American and the Cadet and Statesman have been united, and will hereafter appear under the name of the "Rhode Island American Statesman and Providence Gazette." The new Journal is to be edited by Benjamin F. Hallet. *Adv.*

FOREIGN SUMMARY.

From Colombia. Intelligence has been received at New-York from Carthagena, to June 28. We give the following extracts;—

The war still continued between Peru and Colombia, but, owing to the warm season, was not prosecuted with much vigor. Bolivar was at Quito, and expected at Bogota in all June. Seditious papers were picked up in the streets of Bogota, calling upon the soldiers to revolt. On the 16th of June, 380 troops sailed from Carthagena, for Chagres, for the purpose of crossing the Isthmus of Darien to defend Panama against an expected attack from the Peruvians. On the 21st, the Colombian frigate Cundinamarca sailed for Porto Cabello, having on board Gen. Santander, a close prisoner, to be confined in the fortress at that place, under the charge of Gen. Paez.

Dr. Henrique Roderiguez has been pronounced, by the high Court of Justice of Magdalena and the Isthmus innocent of the crime of participation in the affair which occurred in Carthagena, in March, 1828.

Senor Pedro Gual, minister plenipotentiary of Colombia, for Peru, has been taken prisoner on his return to his own country. The pacific mission on which he was sent, might have been expected to be sufficient security for his safety and free passage.

Peru. Information was brought by a master of a vessel from Paita, who was at Tomaco on the 19th of April, after a passage of 16 days, that parties of 200 or 300 men were marching about the streets in Lima, fighting and shouting in favor of the Liberator. Three couriers had gone with the news; and there were no troops at Lima to secure order.

In addition to papers from Carthagena, to June 25, —Caracas papers to the 17th, and the Bogota Gaceta to the 7th, are received at New-York. Official information of Bolivar's intended return to Bogota, has been received in a letter from his secretary, dated at Head Quarters, in Quito, March 26th.

A Decree of Bolivar is received, confirming the confiscations made by competent authorities and tribunals of the property of emigrants and subjects of Spain, and authorizing claims against Spanish property to be punctually allowed.

[*From the Bogota Government Gazette of 7th June.*]

Up to the 6th ult. his Excellency the Liberator was in Quito, and under his direction active operations were pursuing for the capture of Guayaquil. The advances of Gen. Flores had reached the immediate vicinity of the place, whither it is well known General Lamar had sent only 400 men for a reinforcement, because Gen. Gamarra was opposed to sending a greater number.

From Lima. The internal affairs of Peru are unprosperous. The mines have been very unproductive for a long time: money is getting very scarce; trade languishing; confidence is suspended, and a general apprehension spread over the community. The affairs of the adjoining state, Bolvia, are not in a much better condition, if any. There they expelled or hurried off, sometime ago, Gen Sucre, their temporary President, and elected in his stead Gen. Santa Cruz, formerly President of Peru, then its minister to Chili. Before he could be notified and have time to arrive, they chose another President, a mere military officer, who had scarcely been installed before he was deposed and executed. Then they chose Santa Cruz again; and it is understood here that he accepts, but has not had time yet to arrive, and enter on the duties of his office

Invasion of Mexico. The ship Lavinia, at New-York spoke, 9th inst. a schooner from Havana for Charleston, who informed that Com. Laborde, with his squadron, sailed two days before for Mexico, consisting of a 74, two frigates and two gun brigs with 4000 troops. Five American vessels were employed as transports—supposed they were destined to Campeachy.

In some parts of Mexico, the small pox raged, in May last, and no vaccine matter was to be procured.

On the 19th of that month five severe shocks of an earthquake were felt in the Mexican Capital; very many of the inhabitants rushed from their houses into the streets and public squares.

Erratum. An error of press in our last paper was not noticed by us till after the form was worked off. It is of some importance, though few readers would have failed to perceive from the connexion, that it should be corrected. In the 1st column of the 3rd page, line 48, in the article entitled 'John the Baptist,' for '*Apostles*' read *Apollos*.

MARRIAGES.

In this city, on Monday evening last, Mr. William T. Frost to Mrs. Juliana Miles.

In Charlestown, Mr. Charles Hall to Miss Cornelia Fuller.

In Plymouth, Mr. William Little, New-Bedford, to Mrs. Jane Ann Holmes, of P. Mr. Nathan Cannon, of Rochester, to Miss Mary-Ann Jackson.

In Weywouth, Mr. Benjamin C. Harris, of Boston, to Miss Harriet White, daughter of the late Major John White, of W.

In Yarmouth, Capt. Ruben Elbridge to Miss Mary-Ann, eldest daughter of Capt. Joseph Elbridge. Mr. Bangs Hallet to Miss Ann, daghter of Capt. Reuben Elbridge.

In Newbury, Mr. Leonard W. Kimball to Miss Phebe S. Pilsbury, both of this city.

In Wareham, George Starrett, Esq. of Bangor, to Miss Martha Burgess.

In Newburyport, Mr. Thomas Taylor, to Miss Sally C. Reed. Dr. Richard S. Spofford to Mrs. Frances Maria Lord, late Preceptress of Newburyport Academy.

In Middlebury, Vt. Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton, (Mass.) to Miss Mary Catharine Henshaw.

In Portland, Mr. Wm. Pearson to Miss Jane Stillson. Mr. Wm. Childs to Miss Hannah B. Holmes.

In New York, Mr. Cyrus Carlton, of the firm of Carlton & Cook, of Montreal, to Miss Maria L. Arms, of Deerfield, Mass.; Mr. James Harris, of Springfield, to Miss Rebecca M. Maverick.

In Philadelphia, Mr. Walter H. Deming, of New York, to Miss Sarah Ann, daughter of the late William Walter, Esq. of Boston.

At Oak Hill, the residence of James Monroe, late President of the United States, in Lowdoun County, Virginia, Lloyd N. Rogers, Esq. of Maryland, to Hortensia Monroe, daughter of George Hay, Esq. Judge of the United States for the Eastern District of Virginia.

DEATHS.

In this city, Emeline Lincoln, daughter of Ezra and Catharine L. aged 4 years; Mrs. Mary P. wife of Mr Stephen Elliot, aged 30; Mrs. Ann Dailey, wife of Mr. William D. 52; Mrs. Hannah Lombard, 57; Mrs. Abigail Cook, 51; Mr. Stephen Glover, 23; Mr. Arthur Burns, 27; Henry, youngest child of Mr. Isaiah Eaton, 14 mos.; Honoria Hogans, 9 mos.; Geo. W. Wilson, 5 years; Mary Witt Foster, 4.

In Hingham, Mr. Caleb Lincoln, 79. Mr. George Lincoln, 64.

In Braintree, Gideon L. Thayer, Esq. aged 52.

In East Bridgewater, Mrs. Susan B. wife of Mr. Anthony S. Allen. aged 26.

In South Bridgewater, Salmon Washburn, aged 72, a soldier of the revolution.

In Worcester, Rev. Joshua Eveleth, jr. aged 32; suddenly, Mrs. Mary Lovell, aged 81.

In New-Bedford, Mrs. Dorcas Spooner, wife of Mr. Azariah Spooner, aged 87.

At the Shaker Village, in Shirley, Prudence Warner, one of the United Society.

In Palmer, (Mass.) Mrs. Lucy, wife of Mr. Benj. King, and daughter of Mr. Andrew Adams, of Lancaster, aged 70.

In Portsmouth, Joseph Haven, Esq. aged 72.

In Rochester, (N. H.) Hon. Nathaniel Upham, 56, formerly a member of Congress from N. H.

In Winchester, Miss Ann L. H. Parker, youngest daughter of Col. Ezra Parker. aged 19.

In Albany, Mr. Harvey Nash, printer, aged 23.

At Knoxville, Tenn., on the 11th ult. Mr. Appleton Dickinson, of Amherst, Mass. aged 22. Mr. D. graduated at Amherst College in 1825.

In Fairhaven, on the 9th inst. Mr. Bethuel Turner, aged 67.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

LIBERAL PREACHER—*for July.*

JUST published by L. C. BOWLES, 50 Washington-street, Boston, and J. & J. W. PRENTISS, Keene, N. H. "*The Liberal Preacher*," for July. Containing one Sermon by Rev. Henry Colman, on the "Permanency of the Gospel," and one by Rev. Samuel Gilman, on "Personal Responsibility." July 18.

CHRISTIAN TEACHER'S MANUAL

JUST published by L. C. BOWLES, 50 Washington street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For July, 1829.

CONTENTS.

An Address delivered before the Teachers of the Sabbath School in the Rev. Mr. Wells' Society, in Kennebunk, on the thirtieth day of May, 1829. By one of the Superintendants; The Honey Bee; Elijah; Martin Luther. July 18.

FOURTH ANNUAL REPORT.

OF THE
AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county."
June 20.

NEW-ENGLAND

STEREOTYPE FOUNDRY.

The subscribers inform the public, that they execute orders for Stereotyping at the shortest notice.

Having first rate artists and the best materials, they guaranty their work to be equal in style and accuracy to any that can be executed in this country

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Mr Francis Jenks, }

POETRY.

The late anniversary of our national Independence produced, as usual, several poetical effusions, some of which have considerable merit. The two following were written by clergymen in this city.

HYMN

BY REV. J. PIERPONT.

Sung before the address for the colonization of blacks in the Park street meeting-house.

With thy pure dews and rains,
Wash out, O God, the stains
From Afric's shore;
And, while her palm trees bud,
Let not her children's flood
Be mingled more!

Quench, righteous God, the thirst
That Congo's sons hath cursed—
The thirst for gold!
Shall not thy thunders speak
Where Mammon's altars reek,
Where maids and matrons shriek,
Bound, bleeding, sold?

Hear'st thou, O God, those chains
Clanking on Freedom's plains,
By Christians wrought!
Them, who those chains have worn,
Christians from home have torn,
Christians have hither borne,
Christians have bought!

Cast down, great God, the fanes
That, to unhallowed gains,
Round us have risen—
Temples, whose priesthood pore
Moses and Jesus o'er,
Then bolt the black man's door,
The poor man's prison!

Wilt thou not, Lord, at last,
From thine own image, cast
Away all cords,
But that of love, which brings
Man, from his wanderings,
Back to the King of kings,
The Lord of lords!

HYMN

BY REV. J. D. KNOWLES.

Sung at the celebration of the Baptist societies in Charles street meeting house.

Hail, day of Freedom! let the beam
Of joy be bright on every brow;
Let songs swell out o'er hill and stream,
And banners wave in gladness now.

For Bunker's height no more is red,
Nor Monmouth's plain with heroes strown;
Peace o'er our land her wings hath spread,
And Freedom claims it as her own.

Great God! through whom the weak are strong,
The simple wise, the trampled free,
Thy temple gates to-day we throng,
To raise our grateful hymns to Thee.

Yet, Lord, though slavery's chain is rent,
The baser thrall of Sin remains;
And many a knee to her is bent,
And willing millions wear her chains.

Oh! be her cruel bondage riven,
And our Redeemer's reign succeed;
Thus grant us, Lord, the peace of heaven,
And let our land be "free indeed."

ODE

BY N. P. WILLIS.

Sung at the municipal celebration in the Old South Church.

Our Country's iron age is gone,
When Freedom was by valor won;
When pilgrim courage, firm and high,
Strain'd the last nerve for liberty.
As quiet seas are lash'd to power
By the storm-spirit of the hour,
As the tall tree is deeper set,
For every blast its stength has met—
So answer'd to the sterner need,
The braver heart, the nobler deed.

Our Country's golden age has come,
When Freedom needs no rousing drum,
And holy peace walks hand in hand
With Liberty our pleasant land.
But ships that rode the stormy sea
Have sunk in its tranquility—
And temper that the frost will nerve
May in the sun-shine melt and swerve—
And nations from oppression free,
May perish of prosperity.

But hark! the universal voice!
The nation's cry—"Rejoice! rejoice!"
O'er hill and stream, by shore and sea,
The hour is hailed that made us free;
And faster, warmer comes the tide
Of triumph in our pulse of pride,
And freedom's fiery nerve is seen
In every step and every mein—
We will not raise the boding voice
In hours like this—Rejoice! Rejoice!

BIOGRAPHICAL.

REV. HUGH WORTHINGTON.

The following memoir, from an English journal, of a good man and a faithful minister, who was long distinguished as an eloquent preacher, may be acceptable to many of our readers. It will hardly fail of interesting those, who remember the satisfaction of having ever heard him; and, still more, of attending, as some of our countrymen in London loved to do, upon his ministry. Such will readily recall the impressions, which Mr. Worthington's characteristic strain of preaching always produced. There were among his hearers not a few, who thought a walk of three or four miles to his chapel richly rewarded by the opportunity of listening to his earnest and touching eloquence.

Salter's Hall, the name of the church, of which for full forty years he was the minister, is one of the most ancient and venerable places for dissenting worship in London. It has been the honored scene of labor to some of the most learned and eminent preachers, of whom the dissenters can boast. It has given its name to a course of lectures, preached nearly a century since, upon the principles and duties of Protestants, which have been highly esteemed for their solidity and practical usefulness. And though, like other ancient churches, it has undergone some changes both in its outward and its spiritual condition; so that, as we have heard, Calvinism now prevails, where a more spiritual faith was delivered,—yet it may afford a sacred pleasure to one, whose religious associations and sympathy make the name of dissenters precious, to know something of a place, consecrated by the learning, the piety, and eloquence of Chandler and Lowman; of Grosvenor and Harris; of Newman and Worthington.

The death of Mr. Worthington cannot fail of exciting strong sensibilities in the breasts of those who have witnessed his exertions in the pulpit, and who have been instructed by his discourses. He was a singular instance of great popularity in a London pulpit for the long space of forty years. There are so many competitors for this sort of fame in the metropolis, the love of novelty and the fastidiousness of caprice in hearers is so pampered, that it rarely happens that any preacher, however excellent, can, for many years secure the attendance of a numerous auditory. Those who knew Mr. Worthington, however, and were acquainted with the peculiar vivacity and impressiveness of his *manner*, as well as the excellence of his matter, will, in a great measure cease to wonder at the effects which it produced, and the steady attachment to his ministry which it secured.

His pulpit talents were of a very high order: he was no copyist; his manner was truly original, and it was all his own. There were great peculiarities, but there was no affectation about him. His devotional services were various, pathetic, and often, unusually appropriate, and yet it was not always the best style of prayer which he adopted. He was greatly under the influence of his feelings, and in the pulpit he frequently felt with uncommon force; hence, many of those short extemporaneous effusions in which, upon the spur of the occasion, he poured forth the fulness of his spirit, and said things which seized with irresistible force on the memory, and penetrated the very hearts of his hearers. He did not stand like a statue in the pulpit; his action, especially in the earlier part of his life, was sometimes exuberant, and never particularly graceful, but it was natural to him; it was the unstudied action of a man in earnest, and, therefore, except to some very fastidious observers, never gave offence. His eye was peculiarly bright and searching, and, even in the latter part of his life, when he took off his spectacles, its penetrating glance helped, in no small degree to rivet the attention to what he was saying.

His discourses were certainly, not models of correct composition, but there was an *unction* and ardor about them which mere correctness could never hope to reach; and, in almost *all cases*, had the *outline* been filled up as well as it was *defined*, they would, even as compositions, have been entitled to solid praise. He was, generally, very happy in seizing upon the peculiar feature of his text, and his manner of dividing a subject was simple and perspicuous. He was a better *textual* than *topical* preacher. A praise, however, greatly higher than all this is his due. His main object was the best interests of his hearers, and his discourses were calculated to mend the heart and regulate the affections. The morality of the gospel, in all its ramifications, was the theme on which he delighted to dwell, and the considerations by which he pressed its practice were truly evangelical.

His intercourse with mankind was considerable, and he availed himself of the knowledge of human nature, and of real life with which it furnished him, to come at the consciences of his auditors. When he attacked vice he was no flatterer. He did not prophecy "smooth things" to the vicious or the impenitent. He was no *vulgar* preacher of damnation, he had too much sense, and too much piety for that; but, when his subject called for them, he did not keep out of sight "the terrors of the Lord." He loved, however, rather to allure than to threaten, and thought it far more consistent with the "spirit of Jesus" to draw men to goodness with the cords of love, than to drive them from vice with the rod of terror. He was very attentive to "existing circumstances" both public and private, and extremely happy in his endeavors to improve them by religious counsels and considerations. He had a natural eloquence which shone with peculiar lustre when he was called forth upon public occasions, and even when he had no time for previous preparation; in such cases his language was generally strikingly appropriate.

As a companion and friend, his loss will be severely felt by numbers; he was no enemy to innocent cheerfulness, and his memory was well stored with both useful and entertaining anecdotes. His company and his preaching were very acceptable to young people: it has often been remarked of him that he preached to the young, and it is not easy to pay a higher compliment than this, either to the heart or the head of a minister. If he can gain the attention and love of the young, he may hope to do some comparatively lasting good, and may console himself under the indifference of middle life, and the frequent apathy of old age.

Mr. Worthington's reputation as a preacher standing so high, it is no wonder that he was often called upon to advocate the cause of distress, and to plead for the support of those various charitable institutions to which the London dissenters so liberally contribute—it is scarcely necessary to add, that in all such cases, he was a *willing* and a *successful* pleader. He was no friend to lectures on the Lord's day evening, but as he thought them admissible in *large* towns, if any where, and as his own services were always acceptable, he was, for many years, one of the preachers of the long established Sunday evening lecture at Salter's hall.

One part of Mr. W.'s conduct ought by no means to pass unnoticed. He was always ready to promote the wishes of serious and well-disposed young men who were desirous of becoming ministers of the gospel. He gave them the best advice, procured them pecuniary assistance, and, in some instances, personally aided their preparatory studies. Several ministers who are now, and have been long, usefully employed in their Master's work, would, perhaps, never have entered upon it had it not been for the early encouragement, and the subsequent aid of the pastor of Salters' hall. It is but justice to add that nothing but unworthy conduct ever induced him to withdraw the friendship he had once given. The distresses, on account of the smallness of their stipends, to which many of his brethren, in the christian ministry, are exposed, lay near his heart; he was often a successful advocate with persons of affluence, for their relief, and, to some of them, he was himself uniformly kind and beneficent.

It has already been remarked that his preaching was eminently practical. He very seldom brought controversy into the pulpit, or delivered what might properly be denominated *doctrinal* sermons. He made no secret, however, of his religious sentiments: they were those usually styled *Arian*, but he had too much knowledge of the real difficulties of theology, and too much christian candor, to condemn with asperity the *creeds* of any of his brethren. Those views of christianity to which he adhered through life, it appears he embraced very early, at least he was thus congratulated upon his *steadiness* by a friend and fellow student in the month of August 1806, in the dedication of a volume of lectures to him. "Of the same standing in life, educated at the same Academy, his class-fellows for five years, we embraced the same system of religious opinions, which further examination has not induced us to relinquish. Your active mind and popular talents pointed out, as your proper sphere, the metropolis, and that respectable Society, which invited you to become their minister. There, walking in the steps of your venerable and excellent father, you have maintained the cause of rational piety, and labored with undiminished acceptance and usefulness."

MISCELLANEOUS SELECTIONS.

THE INDIANS.

We frequently notice in the public papers, reports of the speeches of native Chiefs among the different tribes of Indians. The talent and shrewdness they often evince, is a general subject of remark. Whether the following speech is correctly reported or not, we are unable to say. A vein of cutting irony runs through it which indicates great sensibility to the wrongs which the native tribes have sustained. The speech is said to have been delivered by *Speckled Snake*, a Creek warrior, upwards of 100 years of age, at the council of chiefs of the Creek nation, assembled for the purpose of hearing the communication of the President on the subject of vacating their lands. The Savannah Mercury states that after the communication was made to them by the agent, a profound silence of some minutes ensued, when the aged chief arose, supported by two young men, and spoke as follows:—

Brothers! We have heard the talk of our great father; it is very kind; he says he loves his red children.

Brothers! I have listened to many talks from our great father. When he first came o'er the wide waters, he was but a little man, and wore a red coat. Our chiefs met him on the banks of the river Savannah and smoked with him the pipe of peace. He was then very little. His legs were cramped by sitting long in his big boat, and he begged for a little land to light his fire on. He said he had come over the wide water to teach Indians new things, and to make them happy. He said he loved his red brothers; he was very kind.

Muscogees gave the white man land, and kindled him a fire, that he might warm himself, and when his enemies, the pale faces of the south, made war on him, their young men drew the tomahawk, and protected his head from the scalping knife. But when the white man had warmed himself before the Indian's fire, and filled himself with their hominy, he became very large. With a step he bestrode the mountains, and his feet covered the plains and the vallies. His hands grasped the eastern and the western sea, and his head rested on the moon. Then he became our great father. He loved his red children, and he said 'Get a little farther, lest I tread on thee.' With one foot he pushed the red man over the Oconee, and with the other he trampled down the graves of his fathers, and the forests where he had so long hunted the deer. But our great father still loved his red children, and he soon made to them another talk. He said, 'Get a little farther: you are too near me.' But there were some bad men among the Muscogees then as there are now. They lingered around the graves of their ancestors, till they were crushed beneath the heavy tread of our great father. Their teeth pierced his feet, and made him angry. Yet he continued to love his red children; and when he found them too slow in moving, he sent his great guns before him to sweep his path.

Brothers! I have listened to a great many talks from our great father. But they always began and ended in this—'Get a little farther: you are too near me.'

Brothers! Our great father says that 'where we now are, our white brothers *have always claimed the land!*' He speaks with a straight tongue, and cannot lie. But when he first came over the wide waters, while he was yet small, and stood before the great chief at the council of Yamacraw Bluff, he said—'Give me a little land, which you can spare, and I will pay you for it.'

Brothers! When our great father made us a talk on a former occasion, and said, 'Get a little farther; go beyond the Oconee, the Oakmulgee; there is a pleasant country,' he also said, '*it shall be yours forever.*' I have listened to his present talk. He says the land where you now live is not yours. Go beyond the Missisippi; there is game; and you may remain while the grass grows or the waters run.

Brothers! Will not our great father come there also? He loves his red children. He speaks with a straight tongue, and will not lie.

Brothers! Our great father says that our bad men have made his heart bleed, for the murder of one of his white children. Yet where are the red men which he loves, once as numerous as the leaves of the forest! how many have been crushed beneath his own footsteps?

Brothers! Our great father says we must go beyond the Mississisppi. We shall there be under his care, and experience his kindness. He is very good! We have felt it all before!

Brothers! I have done.

THE CHEROKEE'S REPLY.

The following spirited lines from the Worcester Yeoman, we add as an appropriate accompaniment of the foregoing speech. They are entitled 'The Cherokee's reply, *to the proposition that they should remove beyond the Mississippi.*'

No, never! we wear not the shackles of slaves,
And our father's stern spirits would start in their graves,
If they heard in their lov'd haunts the strangers proud tread,
Trample lightly the wild grass that waves o'er their bed.
We own not your laws or your treaties—this soil
Shall be ours, till your armies have made it their spoil.
For 'twas ours by the gift, by the charter of God
Long, long ere its wilds by the white man were trod.
There was strength in the bow of the red hunter then,
And the foe fled before the stern Cherokee men.
Then far as the eye now o'er forest can roam
Was the land of the free, and our own sacred home.
But woe to the day when a welcoming hand
Spread the bounteous feast for the white man's weak band.
They came to our shores, a lone shelterless few,
They drank of our cup, and they e'er found us true,
But the serpent we cherished and warmed at our breast,
Has coiled round our vitals—let time tell the rest.
——No, never: If perish we must from the earth,
Let us die where we've lived in the land of our birth.
'Tis in vain we are told of a lovelier scene
Far away, where the deer rove in forests more green,
Where the step of the stranger shall never intrude,
And nature still smiles in her own solitude.
Yon oak, round whose head the red lightnings have play'd,
Till its withering form is scarce traced in its shade—
Say! would you its beauty and vigor restore
If you plant it anew on some far distant shore?
Oh no! while its roots cling to where it once grew,
It may linger a life which no art can renew.
It is thus with our race, we can never again
Repeople the forest, nor hope to regain
The power of the past. The dark warrior's form
Is blasted and bowed by the merciless storm.
Then leave us to die, 'midst our own native shade,
Where we grew in our pride—there alone let us fade.

RELIGION IN SWEDEN.

My journal from Uddevalla was made on a Sunday, always an interesting day to a traveller in a foreign country, from the number of country people he meets on the road, attired in their best apparel. Judging from the concourse of persons who thronged the road, and particularly from the multitudes assembled in a churchyard which lay close to it, I had every reason to conclude that the Swedes are a church going people.—This churchyard had a very singular appearance. Gigs, carts, and vehicles of every kind, not fewer, I am certain, than a hundred, stood in the avenues leading to the church, while horses, far more numerous of course than the carriages, were standing or lying on the grass without saddle or bridle, which their owners carried into church with them, not from any dread of their being stolen, but because it would have otherwise been difficult to recognize one among hundreds lying on the grass. I was exceedingly pleased with the respectable appearance of the peasantry. I know they are poor—wretchedly poor; but they had neither forgotten the way to the House of God, nor omitted in their poverty to provide decent apparel for their appearance there. It is a singular custom in Sweden, that of building the belfrey, or steeple, apart from the church. It may possibly be to save expense, as the latter will not require to be of so substantial a construction, if not intended to support the weight of the steeple. From a height over which the road passed in the course of this day's journey, I counted no fewer than eleven churches in sight at the same time. From other specimens than that which I have just mentioned, I have no doubt of their being all well filled; but a traveller has some difficulty in understanding whence the congregations come, for very few villages are to be seen; and although substantial looking houses are tolerably frequent, the country is by no means thickly scattered with cottages.

Conway's Norway, Sweden &c.

"I AM."

By Bishop Beveridge.

"When the Lord speaks of himself with regard to his creatures and especially his people, he saith, I AM. He doth not say, I AM their light, their life, their guide, their strength, or their tower; but only, I AM. He sets his hand, as it were to a blank, that his people may write under it what they please, that is for their good. As if he had said, Are they weak? I AM strength. Are they in trouble? I AM comfort. Are they poor I AM rich. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things: I AM justice and mercy. I AM grace and goodness. I AM glory beauty, holiness, eminency, supereminency, perfection, all sufficiency, eternally JEHOVAH! I AM whatsoever is suitable to their nature, or convenient for them in their several conditions. I AM whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make them happy, that I AM. So that in short, God here represents himself unto us as one universal God, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; by saying only in general, I AM."

THIS Day published by FREDERICK T. GRAY Boston, and G. & C. Carvill, New-York, the

NORTH AMERICAN REVIEW.

No. LXIV.

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